



The **CHRISTIAN CENTURY**

A Journal of Religion

Carrying Education Through

By Charles A. Ellwood

A Man and an Institution

By Lynn Harold Hough

The Ku Klux Klan

By Sherwood Eddy

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ZSA

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LANCASHIRE 7,6,7,6. D.

G. K. CHESTERTON

HENRY SMART, 1867



1. O God of earth and al - tar, Bow down and hear our cry,
2. From all that ter - ror teach - es, From lies of tongue and pen,
3. Tie in a liv - ing teth - er The priest and prince and thrall,



Our earth - ly rul - ers fal - ter, Our peo - ple drift and die;
From all the eas - y speech - es That com - fort cru - el men,
Bind all our lives to - geth - er, Smite us and save us all;



The walls of gold en - tomb us, The swords of scorn di - vide,
From sale and prof - a - na - tion Of hon - or and the sword,
In ire and ex - ul - ta - tion A - flame with faith, and free,



Take not thy thun-der from us, But take a - way our pride.
From sleep and from dam - na - tion, De - liv - er us, good Lord.
Lift up a liv - ing na - tion, A sin - gle sword to thee. A - men.

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* * *

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EDITORIAL

A Referendum on the Prohibition Law

AN admirable service is being rendered by the Literary Digest in securing a widespread and apparently representative vote as to the desirability of maintaining the 18th amendment, usually known as the Volstead law, on the statute books. Of course this is not at present a question for public debate. Congress has passed the law, and the majority of the states have ratified it. At the same time it is clear that circumstances are not quite the same as when the law was originally passed. It was essentially a war measure, and perhaps there is a certain type of public opinion that regards the law as too drastic in a peace period. Furthermore it is claimed by some that the men who were in service at the time the law was passed, many of them overseas, had a right to be heard upon the question. No one disputes the fact that the nation which passes an amendment of this character has the right also to revise or repeal it. The question is: Does the nation wish to do either one? So far as the votes yet recorded by the Literary Digest tell the story, there appears to be only a minority that would favor the repeal of the amendment. On the other hand, the first reading of the returns is in favor of some modification of the present law in the direction of permission to manufacture and dispense wines and beers. This is a sentiment diligently promoted by certain organizations and newspapers; but a more thoughtful body of sentiment based upon medical opinion and economic inquiry vouches for the fact that the influence of wines and beer upon a nation's life is even more inimical to public health and general prosperity than the prevalence of the stronger liquors. Both are bad enough, but the testimony of men in responsible positions in Europe, especially in France where the practice of so-called moderate drinking is common, is to the effect that the sag and deterioration

of mental and physical tissue resulting from the continued though modified use of alcohol in wines and beers is quite as serious, if not more harmful, than the employment of the stronger liquors whose use is necessarily restricted by their cost and potency. Indeed there are many eminent authorities fitted to give an unbiased and competent judgment who would prefer to see whiskey and its associate liquors brought back rather than wine and beer. The nation will take long and serious thought over the entire question before it ventures upon any shallow or superficial modification of a law which is already working wonders in the economic rehabilitation of large sections of the population.

God and Perspective

ONE of our most popular essayists enjoins each of us to dedicate at least a brief period of each day to thoughts of God, so that, as he adds, we may get a perspective upon our lives. Another essayist, after reviewing in exceedingly vivid and incisive descriptions, the terrible grind of the present industrial order, declares that what the age needs is God. He is himself not sure, nor does he seem much to care, whether there be one or many. The need is God, to his thinking evidently a concept, or a force, or something else, which will relieve society and the individual from the spiritual blight which the grinding industry of our time has inflicted. He craves perspective also. It is well not to overlook the fact that here lies the impulse to the new seeking after God which constitutes the swelling revival of religion. This sort of deity will disappoint certain types of theological and ecclesiastical religionists who would fain gather comfort from the promised revival. Those who are seeking God to champion certain private or official interests will doubtless find him only to

see him repudiated by this rising spiritual consciousness. This impulse to find life's perspective is courageously social. It associates or identifies God with profound social forces. Any appeal to a power capable of or disposed to wield an arbitrary sway in the interests of special pleas or programs will turn away the face of this deity, and alienate his devotees. Nothing is more clear than that the religious consciousness, which our essayists and publicists are doing so much to generate and guide, will come into clash with the hopes and aspirations of a certain type of ecclesiastical officialism. The latter has lost little of its depression which has been for so long bordering on despair. The same official assemblies which record increased funds and lengthened church rolls bewail the loss of the church's grip upon the life of the times. This betokens at least a vague insight into the genius of the religious movements of today. A revival of religion is taking place, but it does not and will not satisfy religious officialism. Special ideas, special doctrines, special programs, arbitrary interests, dominate the latter. The religious consciousness now becoming acute has a social content, generates social aspirations, honors the universal as over against special interests. In short, it seeks perspective for the life of the individual and for society. The old priesthood cannot mediate this religion. The old institutions, come to their logical and essential culmination in our denominational imbroglio, cannot embody this religion. So grand and wholesome a universalizing force will require an expression which these specialized and arbitrary agencies cannot compass. The blind who have been following these blind guides are turning aside to follow light and leading which, by bringing them to the vision they seek, will only confirm the despair of the specialized interests which bewail the loss of religion. The revival leaves these latter unrefreshed, and still clamoring for what has been vouchsafed in substance and volume beyond their discernment.

Education in the Local Church

PRIMARY among the various functions of the church is that of being a school. Yet very few churches ever stop to consider how they may coordinate the educational activities in such a way as to provide a schedule for every person in the parish. Much of the preaching is unorganized and sporadic. It has no program like the course of lectures in a university class-room, but depends upon chance influences that operate upon the preacher's mind from week to week. Many Sunday school classes read hastily a scrap of scripture, spend much time in "whoop-em-up" exhortation on attendance followed by vague moralizing talk upon the scrap of scripture. It is curious that sometimes large groups of fairly intelligent men are held to such classes for considerable periods through a sense of duty to the Sunday school movement. The mid-week meeting of the churches, which could provide ideal opportunity for sober and mature study of the scriptures is still in many communities a place for pious exhortation, stale and unprofitable. Many churches feel no sense of obligation to the community to provide lectures which are inform-

ing, say in the field of internationalism or social uplift. What is needed in the parish program is correlation. Some groups have more than they can properly assimilate. Other groups are entirely neglected. There is no adequate organization of materials that would inspire growth and lead to definite results through the years. The world will never be saved by knowledge, but it can be saved by Christian education, which is another thing. The church that knows its religion is guarded against the assaults of fad religions. It holds its members amid the devouring skepticism of many communities. It is loved by its people, for out of it comes a stream of light upon the problems of life which only that light can make understandable.

Coining the Dregs of the War Mind

"**J**EHOVAH the god, Americanism the religion"—so runs a slogan which a certain group have tried to make current of late, but, happily, not with much success. It is significant of many things, being a clever effort to coin for further use the dregs of the war-mind, with its rough-neck brutality which masqueraded as patriotism. No wonder it goes back to the Jehovah of the barbaric days, when a tribal deity consecrated a narrow, bigoted nationalism—like "the good old German God" of our own time. It is an affront alike to religion and intelligence, an appeal to the brutal fanaticism of the herd-mind, to bolster up things which deserve the scorn of enlightened moral judgment. The fact that such a slogan is even proposed, much less gains any currency, shows that many people, if they have passed the Book of Kings, are a long way from the New Testament. Under no pretext can Christianity have any fellowship with a spirit as sinister as it is belated, as dangerous as it is ingenious. Americanism, so far from being a religion, needs the inspiration and transfiguration of Christianity—not Jehovah, but the God and Father of Jesus Christ—to redeem it from narrowness and lead it into the service of the world. No, humanity has struck its tent and is on the march away from force toward justice, from greed to generosity, from bigotry to brotherliness and comradeship.

Increasing Danger of Armenian Extermination

ONE of the saddest situations confronting the Christian world today is the settling down of public opinion, dulled by the perpetual tragedy of Armenian spoliation and persecution. Only a short time ago it was understood that concerted action was to be taken by the governments of Great Britain, France, Italy, and the United States to investigate the actual conditions among the Armenians in the Near East, and to devise measures for their permanent protection and sustentation until the present emergencies are passed. It now appears likely that this wise and hopeful plan will be given up, and no small portion of the responsibility for such an act of international neglect appears to be the failure of the government of the United States to participate in such an international inquiry. It

looks as though suspicion of any international relationship has carried very far with leading spirits in the control of national policies. The chief hope for effective action now appears to be an individual inquiry by the United States. This can only be stimulated by a great tide of public opinion, and such a tide can be set in motion only by the churches. There is no other type of organization that is concerned with great moral questions to any considerable degree. The churches have put themselves on record in the most emphatic terms regarding the Armenian problem. During the past year ringing resolutions have been passed by the Northern Baptist convention at Indianapolis, the Southern Baptist convention at Jacksonville, Fla., the general assembly of the Presbyterian church at Des Moines, Ia., the Methodist Episcopal church, South, at Hot Springs, Ark., the United Presbyterian assembly at Cambridge, Ohio, the general council of the Congregational church at Des Moines, and by several other religious bodies. Also the Federal Council of the Churches of Christ in America has made its position unequivocal regarding the urgent need of demonstrative action in behalf of the Armenians. One of the sections of the memorial submitted to the state department by the federal council reads as follows: "The American public has given millions of dollars to save the remnant of this shattered race, in confidence that they will be given a protected home. This remarkable response to a nation's need will be lost if these promises are not fulfilled. America cannot escape her responsibility upon the ground of non-membership in the League. Our vast relief contributions—the cause of humanity—and our own moral welfare, require more than expressions of sympathy. Action is demanded." There is no time to be lost—no religious body of importance should be assembled without using the occasion for an urgent appeal to the government to assume the responsibility which it cannot escape, of employing the forces of the most favored nation of the world in behalf of one of the weakest, most bitterly persecuted.

Christianity is Intellectually Respectable

INTELLECTUALS a generation ago were accustomed to sneer at Christianity. It was regarded as a passing phenomenon in the history of civilization. The more dogmatic among the young scientists looked upon religion as something akin to astrology and alchemy, a superstition that must pass in the light of modern thought. One by one the great leaders of today have been taking their places on the side of the church. In intellectual circles generally there has been a softening of the antagonism which ruled during the nineteenth century among educated men. The average man gets most of his ethical teaching either directly or indirectly from the church. Without the guidance of Christian interpretation his life would be held down to the lower levels. The churches have often split little communities into warring factions through sectarianism, but some of the most urgent and promising community projects wait upon the leadership of the church before they can go forward. Most of the great philanthropies come to the

church not only for collections, but for endorsement. Nor can the church be over-estimated as an educational force in the community. Even the poorest preachers give some scraps of information and some guidance in living. The educated ministry is the most potent force in the average community in directing public attention to the best things in literature, art and music as well as the deep things of the spirit. Because the church really serves, and because the modernized church has a body of teaching that rings true to the age, the best minds of today are not ashamed to call themselves Christian.

The Settlement of the Transportation Strike in Chicago

ON Saturday of last week an agreement was reached between the surface lines of Chicago and the labor unions involved in the strike whereby the men returned to work on Sunday evening. The terms reached continued the present hours and working conditions, thereby securing to the men a continuance of the eight-hour day and other conditions which have long been the subject of conference and adjustment between the companies and the workmen. There is very great advantage in losing nothing of this character which has been gained in behalf of those who labor, and their home conditions. On the other hand, the men consented to a slight reduction in their compensation. This was a compromise between the companies' offer of sixty-five cents and the union's demand for a minimum of seventy-two cents. The rate agreed upon is seventy cents. The active forces in securing the compromise and the final adjustment of conditions was an aldermanic committee that labored long and earnestly, and at times with no apparent hope of success, to bring matters to a favorable issue. The only contribution made by the city hall administration was the effort to capitalize the strike by securing the introduction of bus service at a five-cent fare. The mayor and his coterie would be very glad to secure authority to dip into the funds accumulated through years for the building of a subway, and divert any portion of them to almost any other purpose whatever. Once again the sinister plans of the city hall were disclosed with this attempt. Perhaps one of the reasons why both the traction companies and the working men were willing to reach an agreement was their disinclination to prolong a strike situation which would afford Mayor Thompson and his associates, discredited by both alike, the chance to further exploit the public and postpone a final adjustment of the transportation question, which can only be settled satisfactorily by the building of a subway.

The Cylinder of Nebuchadnezzar Found

AN incident which illustrates the possibilities of important archaeological discoveries has come to light in the acquisition by the Carnegie Museum of an original cylinder of King Nebuchadnezzar of Babylon, who reigned in the sixth century B. C. A group of Arabs, engaged in tearing down a ruined wall at the ancient city of Marad,

a suburb of Babylon, found in an opening in a wall a cylinder buried according to ancient custom as a record of the erection of the building, much as a modern corner-stone is used to enclose important documents of record. It is a cylinder nine inches high and has a diameter of six inches at the base. It bears an inscription telling in 145 lines how King Nebuchadnezzar built the walls of Babylon and restored the temple of Birs, which scholars have thought might have been associated with the biblical story of the Tower of Babel. It was fortunate that the Arabs who came upon this valuable find had some knowledge of the importance of such discoveries and took it to a collector of antiquities at Bagdad. That was back in 1915. By the slow process of adventures which befall such finds this fragment of ancient historical record has now come into a place of permanent safety where its story can be incorporated in the historical traditions of a great ancient civilization. It is probable that many such fragments of ancient record have been found and disposed of in the usually careless manner of unskilled workers, and will either find their way slowly to the larger and more carefully guarded collections or will be destroyed without record by the negligence and mishandling that so frequently befalls material of this sort. Nothing but a constructive and thorough-going survey of the sites of biblical antiquity can preserve the yet buried fragments of ancient civilization from the fate of the vandalism which has befallen so much valuable material in the past.

Summer Reading

NEARLY everyone who is interested in any sort of reading beyond the current "best sellers" regards the summer season as the appointed time to read over some old favorites, or to undertake something in the order of new adventures in literature. Probably there are few who can look forward to the summer as the time for a long and leisurely relaxation in intellectual pursuits, as providing, therefore, the opportunity to peruse an accumulated list of works gradually laid aside during more strenuous hours for a period of uninterrupted enjoyment. Some of us there are who are saving up a long array of the neglected books, classic and modern, for our old age. We have never had time to follow those alluring sign posts which invited us to side excursions down fascinating paths of worthful reading. But we are going to do all that when the stressful days are a little further spent, and life grows less insistent. Perhaps that time may never come. But the hope is a pleasurable occupation of crowded hours when the demands of current literature are too imperative to permit any but the most limited time with our familiar and indispensable favorites. But at least the summer is presumed to offer a little wider margin of unmortgaged time for the books that have waved to us as they passed our library doors during the other months of the year.

The vacation period may not mean very much to some of us in the way of actual cessation of customary work. When one says that "everybody is out of town," of course

we know it to be a mere figure of speech. Probably not two per cent of the population of any place, large or small, is actually away on any kind of vacation adventure at any one time. But it is a pleasurable delusion at least that most people contrive some sort of relaxation for themselves in the summer time, and that period may well be devoted in some measure to good reading. At least, if it is not, it is a fair inference that the year as a whole will show a deficit in the record of worthful literature enjoyed.

There are some books of the period that insist on finding a place in the alcove or the desk-row devoted to fairly recent titles. Probably Wells' "Outline of History" is a bit past its prime, now that two years have gone by since it was issued. But so many who have set themselves to its perusal have not yet finished with it that it is only proper to place it among the current books that everyone wants to read as soon as time permits. To be sure the specialist in any of the areas of history is not going to be satisfied with a work that contains so many errors of statement. The expert on Hebrew or Roman history finds a score of exasperating points in which he challenges the apparent omniscience of the performance. But its movement and urgency, its appreciation of the part which education has played in the progress of the race, make it an inspiration to young and old. One can forgive many errors of detail for one such sentence as this: "History is the race between education and chaos." Then of course the informed person wishes to put the issuing volumes of Thompson's "Outline of Science" by the side of Wells, for an even more ambitious work has been here attempted, and in a field where the average person is still less aware of the materials. If Van Loon's "Story of Mankind" can be given a place in this shelf of world surveys, a great pleasureland of information and interpretation has been made accessible.

Then the past year has made some valuable contributions to particular literary interests, and one wishes to have some acquaintance with a few at least of these books. Among them there should be named Dewey's "Human Nature and Conduct," which some are pronouncing the most complete of his discussions of philosophy and social science, and a stimulating survey of the field of applied psychology. On another side of the big problem of modern thinking is Robinson's "The Mind in the Making," the commendations and criticisms of which whet the appetite of any searcher after a fresh discussion of a great theme. In the religious field no volume has created more discussion than Ellwood's "Reconstruction of Religion," which prefaces an appeal for a scientific, that is a social, interpretation of Christianity with a searching review of the ruling tendencies in the modern world. Professor Conklin's "Direction of Human Evolution" is a fresh and vigorous survey of a field in which there is apparently much need of popular information.

Other books that will abundantly repay careful reading are Parks' "The Crisis of the Churches," Professor Cross' "Creative Christianity," Fitch's "Can the Church Survive in the Changing Order?" Glover's "The Nature and Purpose of a Christian Society," Simkhovitch's "Toward the

Understanding of Jesus," and Von Ogden Vogt's "Art and Religion." A little older, but still recent and stimulating are "What and Where Is God?" by R. I. Swain; "The Church and Industrial Reconstruction," edited by Professor William Adams Brown; "The Spread of Christianity in the Modern World," by Professor E. C. Moore; "Christian Unity, Its Principles and Possibilities," edited by Professor Brown. Older yet, but indispensable, are Rauschenbusch's works, especially "Christianizing the Social Order," Coe's "A Social Theory of Religious Education," and Dewey's "School and Society."

But the current books are not always the most important. It is true that one who is dealing in a technical manner with a particular profession or a specified area of knowledge will be supposed to keep acquaintance with the literature of his specialty, both in books and journals. If there is still time for volumes that find a place among the "best sellers," one is fortunate, and must be discriminating if he is not to be a spendthrift of time. Something must be allowed to the striking writers of the day, like Strachey, Shaw, Galsworthy; to the great biographies, and a few novels of the first rank. But the past has its incalculable hoard of writings, for the neglect of which no amount of current reading can wholly compensate.

There are the supreme classics of the years, which a discriminating writer in a current series calls "The Best Sellers of the Ages." Here of course one prefers to make his own list. Not even so suggestive an educator as ex-president Eliot can make a five-foot shelf of books for any one but himself. There is a certain property of volumes which cannot be transferred. One person will come back to the unwasting wealth of Shakespeare for his replenishment; another will make Emerson the companion of his leisure hours, convinced that no voice through the years has proclaimed a more calm, optimistic, persuasive and inspiring interpretation of life than his. A literary friend, who was also a preacher and editor, always carried with him one of the three little volumes of Dante's immortal epic, and in a long and active life had worn out several sets of his favorite author. A well-known writer, whose output through the year runs to large proportions, says that he always manages to get through Dickens, his best-prized possession, once in five years. A literary critic of sound judgment has affirmed that while Victor Hugo is not the greatest of novelists, yet "*Les Misérables*" is the greatest single work of the imagination ever produced, and he would not miss its re-reading every two years at least. If a supreme position is to be given to any one writer of fiction, many would accord it to Balzac, who in the almost innumerable volumes he produced traversed well-nigh the complete circle of French life, with all its varieties of occupation and types of character. Some of his sections of the "*Comédie Humaine*" repay many readings.

It is strange how books come and go. Some writers like Byron, Coleridge, Carlyle, Milton, Thackeray once enjoyed a vogue that appears to have passed; and some like Tennyson, Browning, Kipling, Wordsworth, Tolstoi, and Tagore are on their way. Perhaps they will come back,

for it is remarkable what revivals have come to Lamb, Shelley, Poe, Bunyan, and even Cervantes. And Stevenson and Dumas will always find devoted followers. One must learn early in life to select some tried and trustworthy books as friends, back to which he can go for companionship and stimulation. In an age when such Niagaraes of neurotic, erotic and tommyrotic writings are pouring out from the press, when public libraries encourage the reading of the trashy and ephemeral until one well-nigh regrets Mr. Carnegie's program of generosity, when the monthlies, weeklies and dailies furnish such a complex of interesting but perishable material, blessed is the mind that is not hurried along by the mad rush of current writings, but finds choice hours of leisure and interest for Gibbon and Macaulay, for Fiske and Parkman, for Balfour's "Foundations of Belief," Fairbairn's "Place of Christ in Modern Theology," and Sabatier's "Religions of Authority, and the Religion of the Spirit."

The Hole in the Doughnut

A Parable of Safed the Sage

NOW it is my custom to go away in the Good Old Summer Time, and to rest for a little season beside a Little Lake. And the daughter of the daughter of Keturah sat there with me, and told me about the Ark and Noah, and how the dove flew all around the Lake; and that Lake is for her great enough to satisfy all the requirements of the Flood; and it is very nearly large enough for me also.

And there spake one to me saying, Wherefore shouldest thou take a Vacation? Behold, I have not had a Vacation in Twenty Years.

And I said, That is one thing that aileth thee.

And he said, Why should not a man work the year around?

And I said, When God causeth the Grass and the Trees to toil all the year around, and obliterateth the distinction between the seasons, then will it be good for men to toil alway and rest never.

And I said, I am very fond of Doughnuts.

And he said, I discover not the connection.

And I said, Once upon a time did women fry their Crullers with no Hole in the middle, and they were just Crullers. But some one with a Towering Genius discovered that if an hole were made in the middle, then might there be a cake fried with a delicious Crust all about it, and one might eat thereof on every side down to the Hole, and find it good to the last crumb.

And he said, I also like Doughnuts.

And I said, What the Hole is unto the Doughnut, so is the Vacation unto the toil of the year; and there be many men half-baked or overdone because they know it not.

And he was Speechless. For though it be not possible to establish many sound arguments upon a Vacuum, yet is there one such Unanswerable Argument, and that is the most wise Argument based upon the Hole in the Doughnut.

VERSE

Compensation

THOUGH we grow old and slow
The Children are not so.
Their world's a rose new-opened,
Gold-hearted, pearly cupped,
Golden to-day; to-morrow?
Who talked of fear and sorrow?
Their world spreads endlessly,
Golden from sea to sea.

Our days turn as a wheel
Flying, a miracle;
So fast, without surcease,
The senses ache for peace.
So short our days, so long
Theirs, between song and song,
So much to see and do
In a world of gold and blue.

That which we have foregone
Their hands take hold upon.
Finish what we let fall;
Make good, atone for all.
The little heads inherit
The crown we missed, and wear it;
The darling shoulders bear
Our gold and miniver.

Though we grow old and pass,
The lad we made, the lass,
Dance in the wind of Spring,
When flowers bloom, thrushes sing.
Gather the daffodil
By many a golden hill.
Yea, though our suns be set
Make us immortal yet.

KATHARINE TYNAN.

A Song

DAYS I go very gayly
Up the roads and down,
Glad that the wind is shaggy and wild,
Glad that the hills are brown.
A very gypsy I am, by day,
Adventuring quite in a gipsy way.

But when the dusk comes drifting
Across the tall sky's face,
When yellow lamps smile quaintly out
From every window-place,—
No gypsy at all am I, at night,
Wanting my own little house and light.

MIRIAM VEDDER.

City Comradeship

FACE on face in the city, and when will the faces end?
Face on face in the city, but never the face of a friend;
Till my heart grows sick with longing and dazed with the
din of the street,
As I rush with the thronging thousands in a loneliness
complete.

Shall I not know my brothers? Their toil is one with
mine.
We offer the fruits of our labor on the same great city's
shrine.
They are weary as I am weary; they are happy and sad
with me;
And all of us laugh together when evening sets us free.

Face on face in the city, and where shall our fortunes fall?
Face on face in the city—my heart goes out to you all.
See, we labor together; is not the bond divine?
Lo! the strength of the city is built of your life and mine.

ANNA LOUISE STRONG.

Love Omnipotent

ROODING over endless night,
I set the day star springing;
Breathing on an ice-bound earth,
I set the ocean singing.

Raining on a desert land,
I watched the grasses greening;
I whispered to a drowsing dove
And sent her mateward preening.

Beaming on a barren bush,
I set the roses blowing;
I nestled in an empty heart
And set the whole world glowing.

E. D. SCHONBERGER.

The Silver Lining

ANOTHER sulky morning!
Seems as if again,
All dear sunshine scorning,
The day would go forlorning.
And then—more rain.

But see! The sun is trying
To drive the clouds away:
Sun and shadow vying,
Laughter wed to sighing—
And, lo, the radiant day!

FREDERIC A. WHITING.

Carrying Education Through

By Charles A. Ellwood

IT is regrettable that the problem of moral and religious education remains unsolved, not only in a practical sense, but also in the sense of theoretical agreement among experts; for it must be evident to all thoughtful minds that if modern civilization is to emerge from its present crisis a different sort of education is needed by our young people. Thoughtful men are now beginning to see that intellectual education is insufficient to meet the needs of the complex and divided world in which we live. They are beginning to see that education must reach the will and the emotional attitudes, that is to say that it must be of a moral and religious nature.

In the remarkable manifesto issued in 1921 by a group of eminent religious leaders in Great Britain, such as Dr. John Clifford, Dr. A. E. Garvie, Dr. L. P. Jacks, and Dr. W. B. Selbie, the need of such moral and religious education is clearly indicated. They say: "No lover of mankind or of progress, no student of religion, of morals, or of economics, can regard the present trend of affairs without feelings of great anxiety. Civilization itself seems to be on the wane . . . the nations are filled with distrust and antipathy for each other, the classes have rarely been so antagonistic, while the relation of individual to individual has seldom been so frankly selfish. The vast destruction of life by war and the acute suffering which the war created seem to have largely destroyed human sympathy . . . never was greater need of all those qualities which make the race human, and never did they appear to be less manifest. It is becoming increasingly evident that the world has taken the wrong turn, which if persisted in, may lead to the destruction of civilization."

SOCIAL IDEALISM MUST MEET CRISIS

Only an intelligent social idealism can meet such a crisis; and such an idealism can be diffused among the masses only through proper moral and religious education. The problem of giving moral and religious education to our youth is, then, one of the central problems of education at the present time. It is not, therefore, a problem which can be thought of as belonging exclusively to the church and the Sunday school, or to schools with religious traditions. It may be that these institutions are best fitted to promote moral and religious education of a Christian sort; but the real problem is the bigger one of how the church and the church school may lead in diffusing moral and religious education among the whole mass of our young people and thus create in them a social idealism which is adequate to meet the present crisis in our civilization.

It should be the privilege of the church and the church school to lead in such moral and religious education. It is the thesis of this paper that such moral and religious education can be secured only by combining religious instruction with a liberal and enlightening social education. As Dr. S. M. Cavert has said, "In the marriage of social science and Christianity is the one possibility of social salvation." In a sense the whole ministry of Jesus was not simply one of religious teaching, but was surely also such a liberal and en-

lightening social education. The church should not hesitate to undertake the same work. It should lose that spirit of caution which leads it to think overmuch about its temporal prosperity, and have the divine recklessness of its master to be willing to risk its life in order to save the world. Unless the world has such leadership from the church in a social education into Christian ideals, it must go on the rocks.

COMBINE RELIGIOUS AND SOCIAL EDUCATION

The church must find some way, therefore, of combining religious education and social education. The traditional religious education of the past, which consisted in Protestant churches almost entirely in the study of the Bible, will no longer answer. It is not that the Bible has lost any of its value for our civilization, but that we need the guidance of the dry light of social science as well as of the divine ideals of the sacred scriptures. As I have elsewhere said,* "It is idle to think that anyone can become moral and religious in a rational way without the study of the great masterpieces in ethics and religion. Now, by the common consent of all the great religious thinkers of our civilization, the supreme religious masterpieces of our cultural tradition are embodied in that unique collection of literature which we term the Bible. The ethical and religious value of the Bible, especially of the gospels, for the establishment of Christian civilization cannot be doubted. Other things being equal, a people will be Christian directly in proportion to the attention which they pay to the teaching of Jesus as found in the Bible."

Yet, as Professor Coe says,† "The spirit of Jesus is so forward looking, so creative, so inexhaustible, that the Bible cannot possibly be a sufficient textbook of Christian living. To tie religious education down to it, as dogmatism desires to do, would make us like those who are ever learning, but never able to come to the truth—ever learning to love, but ever permitting the social order to defeat love." In other words, a religious education adequate to meet the needs of the present crisis in our civilization must have vital connections with real life. It must not only enthuse for the service of humanity, but must have real appreciation of the needs of men, of the conditions under which they live, and of the problems to be solved before we can help them. Religious education, in other words, must be based upon the understanding and appreciation of the spiritual needs of men—that is to say, upon the social sciences. The soul of all culture, as has often been said, is the culture of the soul; but the culture of the soul in our world will be found to depend in the last analysis upon the awakening of an efficient social imagination in men which will lead them to identify themselves with their fellowmen and to devote their lives to the work of uplifting and redeeming them. Such culture of the soul will depend then upon the practical effective union of religion and the social sciences in the work of educating the young.

*"The Reconstruction of Religion," p. 158.

†"A Social Theory of Religious Education," p. 315.

Schools with religious traditions should have a great advantage in giving our youth the sort of education which is needed at the present day. The trouble with such schools is that thus far they have failed to appreciate the importance of the social sciences for their work. They have failed to see that the culture of the soul, upon which the salvation of men depends, itself depends upon knowledge of the condition and needs of men. In this respect, to be sure, religious schools have not been more backward than the schools of the state. But they should have been much more forward, for they were peculiarly charged with the work of redeeming humanity. Unless the schools of Christian traditions themselves speedily recognize the social sciences as the peculiar vehicle for the culture of the soul, and hence the necessary foundation of an education adequate to meet the present crisis, we cannot expect that the schools of the state will accept their leadership in moral and religious education.

That the union of religion and the social sciences is the necessary basis for moral and religious education in our schools is a proposition which, if rightly understood, is not open to a reasonable doubt. For what should religious leaders in the present crisis demand of educated men and women today? In the tremendous complexities of the modern world we think that all would agree that the first need of educated men and women, if they are to serve well their world, is social intelligence. The social ignorance of the present time is appalling and is costing our world more than any other sort of ignorance. Men scarcely know even the simplest principles of successful human living together. They still believe that human society can be organized upon the basis of power and self interest. They still believe that conflict and force, rather than cooperation and love, must rule the world. It was this appalling sociological ignorance which, as much as anything, precipitated the late war. And there is no remedy for this appalling social ignorance except the study of the social sciences. It is not enough for religion to assert the supremacy of love. Science must show that it is only through love, or active good will, that men live a human life at all, a life which rises above that of the brutes.

SERIOUS MINDEDNESS

All religious leaders would also certainly demand, in the perils of the present world situation, that educated men and women show in a high degree the quality of serious mindedness. They recognize that triviality is the besetting sin, not only of the youth of our time, but of many of those in mature life. Now there is undoubtedly nothing like the study of social conditions, of world affairs, to arouse the sense of social responsibility in all of us and to free us from trivial mindedness. Just as there is no great literature or art without a high seriousness, so there can be no great living without high seriousness; and this high seriousness can come only through the study and contemplation of the serious problems of our human life, which at the present time are certainly social in their nature.

Again all religious leaders would demand of the educated men and women today, in view of the needs of the world, the quality of loyalty—loyalty to humanity, for

whom Christ died; loyalty to the Christian ideal of life, with its vision of a world united as one family in bonds of faith, hope, and love; loyalty to democracy, with its vision of equality of right and opportunity for all men and of social justice and freedom. Such loyalty can be awakened in the young only through bringing them into prolonged and vital contact with the great causes which the great movements of the modern world represent—with the cause of the common man which we call "democracy," with the cause of humanity and world peace and cooperation, with the cause of social idealism, which we term "Christianity." The history and purpose of these movements and of the principles underlying them must be studied in order to evoke in the young that loyalty to the higher ideals of life which is needed to meet the present crisis. This surely means that our modern world and its needs must be made the center of attention and study. The patriotism of humanity and "the patriotism of the cross" need to be taught in our schools not less than national patriotism. Moreover, our young should learn loyalty to these great causes not merely in deeds but also in speech. Their idle words should not undermine these great causes. Such loyalty is possible only when the mind is permeated with a consciousness of one's identity with all one's fellowmen; and such consciousness can come only from prolonged study of the condition and needs of men.

AGGRESSIONESS

Finally all religious leaders would agree that educated men and women, in order to function rightly in the modern world, need the quality of aggressiveness in social righteousness. And here they may say that the study of social conditions and needs cannot give this quality, which, we must recognize, is especially the quality needed for effective social leadership. This view is probably correct if the social sciences are not taught with a religious and humanitarian accent. For we often see educated men and women, who are socially intelligent, relatively serious minded, loyal in thought and action to high ideals, yet who are not aggressive for social righteousness. In part, this may be the fault of individual temperament; but even more probably it is the fault of the way in which they received their social education. Unless the social sciences are taught with an outlook toward service, they may fail to generate aggressive civic righteousness or to convey to the young any call for leadership in social matters. The social sciences must be taught, in other words, not only as social information, but also as social values and standards. They should be so taught as to inculcate the service ideal of life. When thus taught, they blend insensibly with moral and religious education. Schools with religious traditions have the best chance to do this, as in the state schools the anti-social dogma still survives, to a great extent, that the social sciences must be taught apart from all social value judgments and social standards.

It is the blending of religious education then, with social education, for all of our young people, to which we must look for adequate social motivation and intelligence to meet our present social situation. This is the only possible way which we can hope to create a Christian world. All

other methods will be found futile. Religious leaders should recognize this speedily and act accordingly. Social studies should be put in all of our Christian schools and be made the backbone of their curricula. They should also go into our Sunday schools from the primary grades up. The Bible should no longer be taught, even in the elementary grades of the Sunday schools, with little or nothing said about the concrete social situation in our civilization. That this has been done so often in the past is probably one reason why the religion of so many church members fails to function when they come into practical contact with the labor problem, the negro problem, the divorce problem, the problem of international relations, or some other concrete social situation.

SUNDAY SCHOOLS NEED SOCIAL TEXTS

If knowledge of actual social conditions in contrast with Christian ideals is to be introduced in our Sunday school instruction, then good books on social and economic problems, written with a Christian background, must be used in our Sunday schools along with the Bible. Moreover these books should not be too shallow, too light, or else discredit will be brought upon the whole scheme of combining religious and social education. The advanced classes espec-

ially should study the more adequate textbooks in sociology, with a Christian viewpoint, in connection with the study of the Gospels. All this would surely serve to vitalize and renew interest in the work of the church and the Sunday school.

If the church will really assume such leadership in promoting moral and religious education through the study on a scientific basis of social conditions, no one can doubt that the public school system will also fall into line; for the study of Christian ideals in relation to real life will soon create a Christianized public opinion on social problems which will be overwhelming. The result would be that the backbone of the curriculum of our public schools from the kindergarten to the end of the college course would also become the social studies. The final result would be nothing less than such diffusion of social and political intelligence throughout our world that we would have no need to fear the approach of a second dark age. We should see, instead, a moral and spiritual renaissance and the gradual but sure upbuilding of a world of truth, of justice, and of love. Will the church heed the great call which the present crisis has given it, and awake to its new and greatest opportunity?

A Man and an Institution

By Lynn Harold Hough

The following article is the first of a series of impressions of various outstanding English personalities from the pen of Dr. Lynn Harold Hough, pastor of Central Methodist Episcopal church of Detroit, Mich., who is spending the summer in England, preaching in the famous Carr's Lane church, Birmingham, and in the City Temple, London.—THE EDITOR.

VIRGIL'S famous phrase "Arms and the Man" suggests an inevitable relationship. There are two sides to almost everything in human life. On the one side there is the organization. On the other is the man. On the one side is the institution. On the other is personality. And history is in fact just the tale of the way in which institutions and personalities have reacted upon each other.

The most distinguished and indeed the most authoritative organ for the expression of opinion with regard to books which exists in the English-speaking world is the Literary Supplement of the London Times. For about 21 years it has appeared every week, and long ago it secured an unassailable position in its field. All over the English-speaking world men and women who care about books wait for its arrival happy in the thought that they possess a trusted and dependable guide through the highways and byways as well as through the great avenues of the city which authors have built. Alert eyes are watching all the streets of this great city of books and the new buildings are carefully catalogued and set forth after a process of serious valuation. The Literary Supplement is the most impersonal of periodicals. Its reviews are un-

signed. And the reviewer never emerges and gets in the way of the book about which he is writing. You feel that you are dealing with an institution as you turn its pages and principles of taste and standards of judgment are in your mind rather than the bright and vivid personalities of clever reviewers.

But of course there is personality back of this massive and notable achievement. And while many men have a share in its production, it is essentially the creation of one man. Ever since the first issue was published in 1902 the destinies of the paper have been under the guidance of Mr. Bruce L. Richmond. It is not too much to say that essentially the great organ of criticism is his creation. He has put the closest thought and the most devoted and disciplined enthusiasm into his work as editor. And it is his spirit which infuses the whole.

MEETING MR. RICHMOND

I first met Mr. Richmond at a little dinner at the home of that brilliant traveler about the world, Mr. J. O. P. Bland in the summer of 1919. Mr. H. Perry Robinson (since knighted as a result of his extraordinary services as a war correspondent on many fronts in the years of the great world-wide contention) was one of the guests. The talk, which moved among books and personalities and large issues was that kindling sort which one remembers with the keenest relish. The three men represented unusual sources of information and were possessed of minds disciplined in relation to dealing with issues involved in

many relationships and powers of expression which found the pungent phrase and the sentence tingling with vitality. A little later Mr. Richmond carried me off to the Oxford and Cambridge club, where I had an opportunity of coming into a closer contact with the processes of his own mind and of feeling the acuteness of his perception and his unhesitating devotion to standards of taste which might seem austere amid the chaos of contemporary writing, but which made room for a rich and noble beauty restrained by stern discipline and expressed with noble self-control. I particularly remember the relish with which he told the story of the sentimental man who had been deeply moved by a poor play. He was talking it over with a man of cultivated taste who frankly flouted his enthusiasm. The man who liked the play insisted upon holding his ground and defended himself by saying: "Well, I have my feelings, sir. And that play brought tears to my eyes." The critic who was made of sterner stuff, replied in one contemptuous phrase: "Yes. And so would a dull razor."

This summer I have renewed my acquaintance with Mr. Richmond. The other day we had luncheon together and there was ample opportunity for easy and discursive talk about books and movements and about the Times Literary Supplement. With my mind full of it all I want to put down some things which seem to me important about the paper and its editor. I want to say at once that I do this entirely upon my own responsibility. I am giving a record of my impressions. I am not at all attempting to speak for Mr. Richmond.

One of the outstanding things about the Literary Supplement is just the extraordinary fashion in which it secures authoritative articles regarding every sort of book. Indeed it is a definite policy of the editor if possible to have a book reviewed by a man who knows more about the subject with which the book deals than did the author of the book himself. This policy pursued with surprising success through a period of years has done more than anything else to give the paper its position of unique authority. You feel as you begin to read one of its typical reviews that a master is speaking and as you go farther the feeling develops into positive assurance. Perhaps if the field is one which you yourself know and one in which only a few men have a right to speak with full assurance you say to yourself as you read: "That must have been written by —, or —, or —. Nobody else could have done it with such absolute command of all the materials."

UNSIGNED REVIEWS

The policy of unsigned reviews is one which might be the basis of heated discussion. And no doubt there is a good deal to be said on both sides of the question. It is at least clear that it makes it possible to give young men who have ample knowledge and thoroughly developed taste an opportunity such as they could not receive where every review is signed. And a matter of greater importance is this: The paper with unsigned reviews gradually develops a personality of its own. It comes to be a sort of super person whose qualities of mind both readers and contributors understand and to which both respond. And

this composite personality is a richer and more commanding influence than any individual can secure. The man who writes for the Literary Supplement without ever surrendering the free and individual movement of his mind finds himself appropriating this large and impalpable personality of the paper and so rising to a level of steady and urbane thought and writing which the spirit of the periodical enables him to attain.

Perhaps the most significant aspect of the contribution of this organ of criticism to our civilization lies in the fact that it brings a well defined and clearly apprehended set of standards to bear upon contemporary writing and that these same standards are kept potently in our minds in their relation to the masterpieces of other periods. It is not that the Times would quote the words of Charles Lamb, "whenever a new book is published read an old one." It is that the age is seen in the light of the ages and the smoke of a man's pipe is not allowed to hide the stars. On both sides of the Atlantic there are bright young fellows who are ready to assert that we need a new set of stars in an absolutely new sky. And they are ready to supply the demand with a modesty which will prevent them from making too exorbitant a charge. The Times Supplement sees all their productions without anger and even without condescension. But it has a way of taking little electric lamps out into the glory of the silent night. And no more needs to be said when you have been led to look quite steadily at the little lamps and then up at the awful mystery of the sky pierced by the far bright splendor of the deathless stars.

APPRECIATION FOR WRITING

With all its appreciation for scientific accuracy and for soundly disciplined thinking, the Times Supplement has unfailing appreciation for writing which glows with the play of the seminal phrase and rises to the musical quality of paragraphs where the sentences march like well trained soldiers. Indeed, Mr. Richmond would hold that the man who knows fully and feels rightly is just the man who will find the living phrase, the luminous sentence, the unified and harmonious paragraph. It is the man whose knowledge is incomplete or whose feeling is false or artificial who writes poorly. There is always a watch tower above the field where the contemporary writers go through their involved and complicated evolutions, and from this watch tower the Times, like the waiting, patient personality it is, urbanely surveys the passing armies of writers, waiting with brave words of cheer whenever a bit of first hand knowledge, a bit of clear, straight thinking, or a bit of vital and distinguished expression is exhibited on the field below. The world of letters in which we live is indeed a finer world for us all because of the bracing, steadying influence of this organ of an opinion whose only masters are truth and good taste, whose only purpose is to increase and spread abroad the appreciation of that which is permanently good.

I am afraid I have not said very much about Mr. Richmond. But perhaps I have said the very best thing of all about him. For the precise effect he has upon you is to arouse your interest in the work he is doing, rather than

merely in the man who is doing the work. He would no doubt be the first to pay eager tribute to all the ripe scholars, all the men of ample erudition, all the men of dependable taste and distinguished powers of expression who have given of their very best to the Literary Supplement. But after you have left him your mind goes back of the paper and back of all the people who have helped to make it to the man who is so willing to lose himself in his work. And one rather wants to say more eager words of appreciation than he would at all be willing to have said. Today I was talking to a highly distinguished English scholar. He spoke with emphasis about the high and unique position of the Literary Supplement. Then he said, "Richmond

has made it." We can leave it at that. In this paper an Oxford man who has made his own the best traditions and the noblest hopes of his university has found his life work. One day it will be regarded as his monument.

As you read all this you will begin to wish to turn from writing about this powerful paper to the reading of the paper itself. Very well, the last mail is in. The Times Supplement lies unopened on your table. You may take a comfortable chair. And once again you may review the books, new and old, which are appearing from the presses of the world. And as you read you may grow in knowledge and in taste and in apprehension of those permanent standards by which all writing at last must be judged.

The Ku Klux Klan

By Sherwood Eddy

II

IN Part I the writer has endeavored to describe the activities of the klan as found in Texas, Arkansas, and the states of the southwest. In this portion we shall deal chiefly with the klan as found in the south.

In the eastern states of the south such as Georgia, the birthplace and center of the movement, we found the klan disreputable, disgraceful, and almost beneath contempt. It has exploited prejudice and fomented race hatred against the Negro, the Catholic, the Jew, and the foreigner. In some communities it has protected bootleggers, marched in masks to intimidate Negroes, opposed the noble work of those Christian men and women who are attempting to bring about a better relationship between the races, taken out men to beat or tar and feather them, and has been guilty of false propaganda and the cheapest frauds.

The movement is typified by its leaders. One poses as an ex-minister, although uneducated, lacking in poise, and reported on what seems good authority to be addicted to drink; one is a financial promoter, who has evidently used this ex-minister as a tool, and who is reported to have made many hundreds of thousands of dollars out of initiation fees. The movement was negligible until exploited and promoted as a cheap money-getting scheme by this man. He was found by the police at night in the house of the woman who has since been his associate in promoting the klan. Both were lodged in prison and fined for disorderly conduct. At the time of the above occurrence this promoter of an organization for the "protection of womanhood" had a wife and a small son in the city. When this transaction was made known the klan had enough influence among the Atlanta police authorities for the page of the police journal recording it to be cut out and destroyed or concealed by "unknown parties." Fortunately a photographic copy is in existence. A third, an "Imperial Chaplain," is a Baptist minister, in whose past have been very serious and embarrassing moral lapses.

In their method of organization in a new city the first effort is to secure as members at least a few leading citi-

zens including the ministers, and Christian workers by playing up "one hundred per cent Americanism" good citizenship, "Protestantism," etc. Next they seek to enroll the politicians, the police, and all who control the enforcement of the law. Third, later in some sections the riff raff and the rabble are admitted, or any one who can pay the \$10 to the promoters. In parts of Texas and the southwest, the best element is still in control. In other places the lower element is already coming in. Then the best men begin to drop out and the organization is in the hands of the least desirable citizens of the community.

VARIED OPINIONS OF KLAN

In Texas some of the writer's Christian friends were enthusiastic about the movement. In Georgia some of his friends have been shadowed by the lowest type of spies and plots of assassination. In Atlanta one minister who dared to expose the movement openly found his life in danger. The Tennessee conference of the M. E. church, South, condemned the movement, though some of the ministers present who were members were silent with regard to it. The press has shown far more courage in speaking against the klan in the south than has the pulpit. This has been due in part to the anti-Catholic agitation of the klan organ, the "Searchlight," and its membership salesmen.

In the southwest many of the members are seeking to make the movement one for the enforcement of law and order, though the disgraceful beating and whipping of one of the leading citizens of Dallas and similar outrages are examples of what will doubtless follow even there.

The presence of the klan often affords a cloak for criminals to go out masked or in secret to accomplish their own evil designs. Its whole method of procedure lends itself to men of the criminal and lower orders. It begins to break up our American republic into cliques and secret orders. Already anti-ku klux organizations are forming. In sheer defense it will lead the Negroes, the Catholics, the Jews, foreigners and others to organize against this

menace. What a pathetic tragedy of "pure Americanism" is this!

The movement is undeniably spreading in certain parts of the country. It is reported on good authority that there are about 500 members in the city of Washington where four paid organizers are at work. Here the appeal is being made largely to Protestants on the ground that it is an anti-Catholic organization. The investigations in congress were suddenly and significantly dropped directly after a speech by Congressman Upshaw of Georgia, who gave notice that if there was to be a national inquiry of the klan he would urge the passage of a resolution to investigate all other secret organizations in the United States. This would include the Knights of Columbus, and other powerful bodies. Immediately the investigation was dropped, the klan began to boast that "the administration had got hold of something hot" and began to multiply its paid organizers. In at least 25 states the klan has made some 200 public appearances in its masks during the last year. Many of these demonstrations are a cheap bid for publicity. Sometimes they parade themselves in churches or at funerals, or make a charitable donation ostentatiously. At other times with threats, intimidations, flogging, tar and feathering, or kidnapping, their action is more despicable. Now a Catholic priest is killed in Birmingham, Alabama. At Atlanta, Georgia, the effort is made to dismiss all Catholics employed as public school teachers and threatening letters are sent to the board of education. The house of the mayor of Columbus, Georgia, is dynamited. In at least nine states the klan has forced its way into politics. This activity is likely to spread. The "Great American Fraternity" heralded in the klan's official organ, the *Searchlight*, proposes to unite thirteen secret orders in combined hostility to the Catholic church, and at the outset to unite two millions of men who will stand together for ends that threaten to divide our now united republic. All Protestants who are true Americans should protest against such a movement.

MINISTERS ARE MEMBERS

The writer felt a sincere regret to find some of his best friends in the movement in the southwest. Unquestionably they joined with the best of motives. In one place he found all the ministers in the county were members of the klan which was under the leadership of the Episcopal clergyman.

But while in the western states some of his friends have been duped into joining the klan, in the south some of them have had their lives threatened, have been dogged with spies, or driven out of the country. Only this month one of the writer's best friends has just been driven from the state of North Carolina. The facts of the case were these. The man is one of the ablest professors in the south. His Negro servant was quite innocently going to have a little birthday party and had invited a score of her friends. The professor's wife pointed out the fact that so many could not get into the servant's little bedroom and that as the family were to be away that night, she could have her friends in the kitchen. This disturbed the local klan. False rumors were spread in the community that

my friend was an atheist, that he was a socialist, and that he was a "nigger lover," giving mixed social events for members of the black and white race. He received threatening communications ordering him to leave town within a certain time. Had it not been for men who represented labor, the Jews, and the Catholics, he would have been run out of town. As it was he refused to leave until this month. His usefulness has been ended in that state by a campaign of lies conducted by the Ku Klux Klan.

The writer is forced regretfully but deliberately to say that after his trip through the south he believes the Ku Klux Klan is a dangerous and disreputable organization. Upon what grounds does he base this statement?

Note first of all the oaths which a man who joins the klan takes. In Section I—"I, in the presence of God and man, most solemnly pledge, promise, and swear unconditionally, that I will . . . willingly conform to all regulations, usages, and requirements . . . and will render at all times loyal respect and steadfast support to the imperial authority of same, and will heartily heed all official mandates, decrees, edicts, rulings, and instructions of the (Imperial Wizard)," etc. Thus obedience to this Imperial Wizard becomes compulsory. In another oath the candidate swears to remain silent about any secret of a fellow klansman, save in the case of treason, rape, and murder. Since the klan makes special efforts to get judges, county and city officials, lawyers and policemen to join its ranks, it is a grave menace to the execution of the law.

KLAN INCREASES LAWLESSNESS

That the movement is dangerous and disreputable may be gathered from the testimony of representative men who have observed its workings in various sections of the country. Judge D. A. Turner at Texarkana on February 22, 1922, directed an investigation for the lynching of the Negro Norman, dragged from the custody of the deputy sheriff. The judge declared that lawlessness in the county had increased beyond anything he had known in fifty years and denounced the klan as a menace to constituted government. Mr. Leroy Percy, ex-senator from Mississippi, writing in the *Atlantic Monthly* for July, 1922, states his impression of the klan as "this amazing society which, calling itself Protestant Christian, preaches an aggressive bigotry, a venomous intolerance, abhorrent alike to Luther and to Christ, and, appointing itself the watchdog of private morals, dares assume that role only in anonymity, its members masked like clowns, sheeted like servants of the inquisition." The klan is also in his opinion a "grave menace to industrial conditions" and is without compensating advantages of any kind. . . . There is no crime which is to be or has been committed by a klansman, and which is revealed to a fellow klansman, which he will not keep sacred, except rape and malicious murder. He pledges himself to be willing to be an accessory, before or after the fact, for every crime that can be committed by a klansman, and this whether he be an ordinary American citizen, whose duty it is to uphold the law, a sheriff, whose sworn duty it is to enforce it, or a judge, whose duty it is to administer it."

One may gather the character of the movement from

the feeble-minded imperial wizard and his bombastic and divisive utterances. "Colonel" William J. Simmons, in choosing the notorious woman Mary Elizabeth Tyler as his assistant says in an official document, "To all Genii, Grand Dragons and Hydras of Realms, Grand Goblins and Kleagles of Domains, Grand Titans and Furies of Provinces, Giants, Exalted Cyclops and Terrors of Klantons, and to all Citizens of the Invisible Empire, Knights of the Ku Klux Klan . . . Done in the Aulic of his Majesty, Imperial Wizard, Emperor of the Invisible Empire, Knights of the Ku Klux Klan . . . on the Dreadful Day of the Weeping Week of the Mournful Month of the Year of the Klan LV. Duly signed and sealed by his Majesty. (Signed) William Joseph Simmons, Imperial Wizard." Such mummary and tom-foolery would naturally appeal to the feeble-minded, the ignorant, the moron, and the lower elements of society.

CALLS AMERICA A GARBAGE CAN

In his address at Atlanta on April 30, published in the *Searchlight*, arousing prejudice against foreigners and the Negro, the "Colonel" says of America, "It is a garbage can! Not a melting pot. . . . When the hordes of aliens walk to the ballot box and their votes outnumber yours, then that horde has got you by the throat. . . . Americans will awake from their slumber and rush out for battle and there will be such stir as the world has never seen the like. The soil of America will run with the blood of its people. . . . All these folks of color can take their place—they had better take it and stay in it when they get in it. . . . I am informed that every buck nigger in Atlanta who attains the age of twenty-one years has gotten the money to pay his poll tax and register, and that 6,000,000 of them are now ready to vote, and that these apes are going to line up at the polls, mixed up there with white men and white women. Lord forgive me, but that is the most sickening and disgusting sight you ever saw. You've got to change that. . . . Keep the Negro and the other fellow where he belongs. They have got no part in our political and social life."

The imperial wizard also said, "We exclude Jews because they do not believe in the Christian religion. We exclude Catholics because they owe allegiance to an institution that is foreign to the government of the United States. Any native-born American who is a member of the English church or any other foreign church is barred. To assure the supremacy of the white race we believe in the exclusion of the yellow race and the disfranchisement of the Negro. It was God's act to make the white race superior to all others. By some scheme of Providence the Negro was created as a serf. . . . We do not act until called upon, but if needed we have a great invisible and mysterious force that will strike terror into the hearts of law-breakers." The czar or Lenin might say the same.

No wonder that Major Craven, the Grand Dragon of the Invisible Empire for the Realm of North Carolina, recently issued an order disbanding the klan in that state, saying that as conducted in North Carolina "it is an organization engaged exclusively in collecting initiation fees under false pretenses, without any legal standing in the state,

and is, in my opinion, a failure and a fraud." He added that "the most notorious criminal in the county got in by paying for it . . . and the organizers kept him in because he was bringing in others of the same kind at so much per head." The sturdy William Allen White of Kansas may well say that it was "to the everlasting credit of Emporia that the organizer of this cheap clan found no suckers here with \$10 each to squander."

KLAN WILL "ULSTERIZE" AMERICA

We will freely admit the efforts some good men have made who are members of the klan, and some of the good things that they have done, but it is our conviction that the klan is not only dangerous and disreputable, but that in proportion as it is successful it will "Ulsterize" America; it will rend our now united community into bitter and contending factions, each victimized by a distorted propaganda, suspecting and hating the other. Well may the nation protest that in this super-organization of haters America will be left "a free country for all except Roman Catholics, Jews, Negroes, persons born in foreign countries and progressive and liberal-minded Americans. . . . E. Y. Clarke, Mrs. Bessie Tyler, and William Joseph Simmons have capitalized ignorance, hatred, and violence in the United States. . . . Ku Klux hatred has forced its way to a greater or less degree into the politics of ten or more of the states."

The official *Searchlight* on June 10, 1922, elated after the primary election in Oregon which seemed to have been successful, says, "What has happened in Oregon will come sooner or later in every state. . . . What will the hostile hosts think when they find themselves opposed by the 'Great American Fraternity' throughout the land? . . . Americans, get to your lodges regularly now if you never did before and keep in touch with what is going on. The crisis has arrived; we must win."

We do not deny that the klan may effectively enter politics all over the country. They may become strong and successful as the contending parties in Ireland, with hatred, false propaganda, mutual suspicion, and violence leading to final bloodshed. And all this under the specious pretext of "one hundred per cent Americanism!" Is America going to degenerate to the level of the Ku Klux Klan with its organized idiocy, its capitalized mummary, its black-hand of "white supremacy," its prostitution of "Protestantism," its travesty of "pure Americanism?"

The Light of Life

I KNOW not what shall be,
But fear dwells not with me,
For in Him,
When earth lamps are all dim,
The light of life I see—
Love
Above
All things this earth upon;
And I follow Him
Trusting
On and on.

THOMAS CURTIS CLARK.

British Table Talk

London, July 25, 1922.

HERE are a number of conferences either in being, or about to be. The Wesleyan Methodists are still at their important business. The student movement, second conference, is assembling today at Swanwick. There is a peace congress at hand, and any number of smaller schools are announced for the study of theology, social reform, education, international churchmanship, and for many other objects. In some quarters there is a time of longing for the old quiet Augusts when the wicked ceased from troubling, and the parsons, churchwardens, and the deacons gave themselves a rest from things ecclesiastical. We have discovered the value of the summer for religious fellowship, but whether or not we shall have to learn afresh how to unclamp is another matter. But thank goodness, camp begins next week. Camp is not a conference; by "camp" in this connection is meant the free church camp for public school boys. It is thither the minds of many of us turn when August begins. Those who know what camp means from experience will need no explanation, to the others all explanations will be in vain. It is sufficient to say that a good camp is as near to the ideal society as it is likely that we shall come until we behold the city of God.

* * *

Vital Statistics

The statistics of the year 1920 have now been published by the registrar general, Mr. Vivian. It seems that 1920 was a record year for the large number of births and marriages and the small number of deaths. But amid all the points of interest in this report, nothing is more convincing than its figures for alcoholism. They speak for themselves and are as eloquent a plea as we can imagine for the policy at least of strict control. "Table LXVIII, shows that while the number of deaths in 1914 associated in certification with alcoholism was 100, the number of deaths of males in 1920 was 45, and of females 22. Compared with the year 1918, when there was the greatest control and the largest number of persons absent on war service, the percentage has almost doubled in the case of men, rising from 23 to 45; for women it has risen from 14 to 22. It seems impossible to avoid associating this remarkable movement with the institution of war restrictions upon the sale of alcohol, followed later by their relaxation." It is well pointed out that next year's figures will show further increase if the association is real, though such increase will probably be lessened by the effect of industrial depression in reducing the consumption of alcohol."

* * *

The Reform of the House of Lords

No one takes very seriously the suggestions for the reform of the house of lords. That house itself does not welcome them. One of their representatives put the case very tersely. "The hereditary principle is the only sound principle on which we can found any successful institution, whether it is a monarchy, a house of lords, or a pack of foxhounds." This declaration has led the scornful to inquire whether the same principle is adopted by the speaker in the choice of a doctor, whether indeed he would choose a poet laureate on that same principle or select even a golf champion. Another speaker with a suspicion of irony asserted that the value of the house of lords lay in the fact that its members represented nobody and were free to speak the truth! The plain truth is that the promise to reform the house of lords and the promise to hang the kaiser were "rather mere words;" and nobody who saw into the realities ever took them seriously.

* * *

A Congregational Missionary

The Rev. Lionel B. Fletcher has left his church at Cardiff

for a year in order to talk up evangelistic work among the Congregational churches. He will work for a campaign, which will be under the direction of a group of Congregational ministers and laymen. Mr. Angus Watson will be the chairman and with him men like Mr. Garvie, Sir Evan Spicer, Mr. Stanley Toms, Rev. A. G. Sleep (secretary), and others. It is rare to find a Congregational minister in the ranks of missionaries. But Mr. Fletcher, who came to Wales from Australia, is a great evangelist, a big-hearted lover of Christ and of his brother-man, and one who has not a trace of the "professional." Congregationalists are often misunderstood in their attitude to evangelism. They hate with a positive loathing the professional, whose eagerness for numbers is only surpassed by his anxiety for financial returns. They have a suspicion of methods which can be explained without any reference to spiritual forces. But if there is a man with a pure passion for Christ in his heart wherever he comes he will find no more eager allies than the people called Congregational. Therefore it is a matter of great rejoicing that Mr. Fletcher has taken upon himself this responsible task. He will not lack helpers wherever he goes. His church at Cardiff will miss him. There have been few pastorates so blessed as his, and for my own part, I hope he will not cut himself away permanently from a pastorate.

* * *

The United Methodist Church

The numerical returns presented at the annual conference of the United Methodist church were encouraging. For several years there has been a decline in numbers but this year there is a net increase of 837 adult members and a considerable increase in the number of Sunday scholars and teachers. With humble and grateful hearts the assembly received news of the turning of the tide. One resolution submitted will be read with interest. These are the significant words: "viewing with anxiety the growing estrangement between capital and labor, and urging upon the conference and other deliberative assemblies of religion the need for calling employers and employed together in order to further cooperative effort and closer fellowship in the control of industry, in full recognition of the principles of human brotherhood." One word was questioned, the "control of industry," and by way of compromise "conduct" was substituted. But what must come in the end is precisely the thing indicated in the resolution, "control." Still, it may be well to go slowly and "conduct" is something by way of an instalment. . . The prime minister was expected at the public meeting but was detained. It is a frequent occurrence, and the prime minister is not to blame. It is rather the eager and enthusiastic promoters of the meeting who overleap probabilities in drafting their programs.

* * *

Toc H.

The current number of *The Challenge* is devoted to the cause of Toc H. This is a great venture, begun among ex-service men and intended to perpetuate the good fellowship, learned at Talbot House in Poperinghe, Belgium. It has fine service to render as will be seen from this brief statement of its ideals.

"Briefly; Toc H. is aiming at two things. One, at the Christian alternative to class war, in the eradication of snobbery on the one side, and embitterment on the other, from the minds of the younger generation. Secondly, at the supply of social workers drawn from the widest area, irrespective of class or denomination. It is an attempt at the foundation of a society recruited not merely from ex-service men, but from succeeding generations as well, to carry on the spirit of service. Already there are many signs that the ideals of Toc H. have a message not merely for England but for the empire, and both in the United States and Canada they have found an eager response." Its founders declare that organized religion has only itself to

thank if by a steady neglect from the age of 16 or so upwards "it produces between the ages of 20 and 30 a great number who look upon its claims as a bygone relic of childhood, rather than as a living challenge to their manhood."

* * *

The Challenge

"We suppose that there are few if any among those who are sensitive to the world's sorrow and responsive to the call to share in it, who do not experience the temptation to flee away from it, and forget, and retire to a sphere aloof and undistracted. To see the shattering of the world and remain unawed and undismayed by its ruin was the ideal of the ancient poet, and is often the aspiration of the natural man. But fear can be cast out by pride, even as it can by sympathy; and at present, quite apart from the indifferent and the superficial, there are far too many who take refuge in detachment and coldness and spiritual suicide. Yet such a time offers a supreme opportunity to the Christian. Suffering is alone redemptive, is alone fruitful. The church has lived for centuries upon the suf-

fering of her martyrs and saints of old time. Centuries ago her prophets were stoned, and ever since she has been sedulous in building splendid tombs in their honor. Now she is called to renew her one real task—the filling up of what is lacking in the sufferings of Christ. Will she shirk her cross?"
—From the *Challenge*.

* * *

Is Youth Silent.

To many a man rich in years but young in spirit who has pinned his hopes on the rising generation and who, through many years, has been watching the great panorama of life spread before him; who has seen the rise and fall of empires and kings and peoples; who has witnessed the great and costly experiments of men called wise, but who were foolish; who with mature mind tried experience and ripe judgment, sees the opportunities of today fade into the regrets of tomorrow—youth must seem very blind, very stupid, very indifferent.

But youth is not blind, not stupid, not indifferent. It is inarticulate. It is penniless. It is absorbed.

EDWARD SHILLITO.

CORRESPONDENCE

Presbyterian Consolidation

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read the editorial in The Christian Century of June 8 entitled "Presbyterian Consolidation and Disciples Unification," and find in it a number of what I regard as grave inaccuracies, and I feel that I should, with your courtesy, point out to you certain of these inaccuracies.

First, the writer does not clearly understand the Presbyterian form of government either in its spirit or in its letter. He does not understand the spirit of the Presbyterian form of government or he would not have compared the stated clerk with a Methodist bishop. The Methodist bishop is the product of an autocracy and the stated clerk is the product of a republic. Their duties are controlled by entirely different standards and ideals of church polity. The writer does not understand the letter of Presbyterian church law or he would never have spoken of "the office of the stated clerk." There is an officer in the Presbyterian system called the stated clerk, but there is no "office of the stated clerk." The office to which reference is undoubtedly made is the office of the general assembly, of which the stated clerk is the executive head. The distinction just referred to is of prime importance.

The office of the general assembly is not on a parity with the boards of the church present or future. The office of the general assembly is the center of the life of the Presbyterian church. All general assembly orders are issued from it; all boards and agencies are subject to it; all ecclesiastical roads lead to and from it. All this is because the general assembly is the highest court of the church, and the boards and agencies and committees and commissions are but instruments of the assembly.

Furthermore the writer of the editorial has not understood the plan adopted at our last assembly for consolidation. The plan proposed does not continue the old fashioned distinction between home and foreign missions. It proposes a board of foreign missions and a board of national missions and the division of work between the two is clear cut and logical. In the proposed consolidation the temperance and moral welfare cause is far from being belittled. It is given a better oportunity than ever before to exert influence. It is no longer set off by itself. Instead it is now linked closely with the whole educational system of the church, which will open to its secretaries many doors now partially or entirely closed to them. So far as a denomination is concerned temperance and moral welfare are essentially educational causes; they are certainly not law enforcement agencies.

With reference to church unity, the present plans of our church are wholly misstated. The committee on church co-operation and union, hitherto a special committee, has been made a department of the office of the general assembly, but it is not to be under the direction of the stated clerk, as are all the other departments of the office. He is to be one member of a committee of fifteen, and if he has his way, he will not be an officer of this committee, but will be a most interested and active member. Manifestly it would be absurd for any one man to endeavor to represent a denomination in matters of church cooperation and union. The plan of having a reasonably large group of specially interested individuals to handle inter-denominational matters is clearly the wisest plan and was most earnestly advocated by the stated clerk before the committee which had consolidation under consideration.

I trust that you will not misunderstand my spirit when I call attention to one or two statements in the editorial which relate to things as they are in our church. You say "A right attitude towards religious education in the Sunday schools seems to be forming among Presbyterians." Having been a pastor for over quarter of a century and having been so closely identified with religious education problems, as to have been at one time urged to accept the secretaryship of our Sabbath-school board, I am justified in expressing my surprise at such a comment as this upon our Sabbath-school system.

Presbyterians were, to my personal knowledge, among the most influential leaders in the reorganization of our Sabbath-schools along graded lines. We have today and have had for some years a Sabbath-school board second to none among the denominations, and it is news to me that Presbyterian Sabbath-schools were ever "viewed simply as good grounds on which to raise a substantial crop of missionary offerings." It is also most surprising to read the references in the editorial to Dr. Stelzle and Dr. McAfee. The so-called home board with which these brethren were connected is under most aggressive leadership today and the successors in office to these brethren are certainly just as able and as outspoken as any denominational leaders in social service lines. That our leaders have "fallen into significant silence on the great industrial issues in recent times" with Dr. John McDowell going up and down the church speaking everywhere in no uncertain tones, will be astonishing news to Presbyterians.

At the close of the editorial the writer in referring to consolidation states, "No one claims that it spells democracy." This statement is true. The Presbyterian church has never claimed to be a democracy. The Presbyterian church is a re-

public. It is a government of the many by their duly elected representatives. This is very different from a democracy. Consolidation as adopted by the last general assembly, means more representative government. The plans in mind will bring the boards more closely under the control of the general assembly and the general assembly is a body composed of the duly elected representatives of the church. The plans under way should, dominated as they will be by the spirit of the Presbyterian form of government, lessen the autocracy in the church or the government of the many by the few, and lessen also the democracy, which is the government of the many by the many.

Philadelphia, Pa.

LEWIS S. MUDGE, Stated Clerk.

President Masaryk's Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: Let me correct your statements regarding President Masaryk of Czechoslovakia. You say that he was born a member of a small evangelical sect, but I know that he was born a Roman Catholic. When he was about twenty-four years old he became a member of the Reform church of Bohemia of which he is still a member, though not an active one. I read many of his writings and cannot agree with your statement that his religious views are quite definite. Dr. Masaryk was always a fearless man and as such must be honored by every honest man. He feels the need of religion and abhors infidelity and atheism and especially religious indifferentism.

Milwaukee, Wis.

MILOSLAV FILIP.

THE SUNDAY SCHOOL

A Study of Prayer*

PAINED by the bad reports that came from Jerusalem Nehemiah, cup-bearer to the king, broods, weeps and prays. Thus his intense desires are focused and a strong impression is gained that God is on his side. Harmony comes into his own life and a measure of success crowns his efforts at rebuilding his native city. There is not much use seeking the science or philosophy of prayer; we know that we pray. We cry out, as children, to a Higher Power. Coe tells us that it is no longer correct to say that men are instinctively religious. If we follow him we shall have to give up that beautiful saying of Sabatier to the effect that man is incurably religious. Coe, in his "Psychology of Religion," says: "(1) There is no evidence that a religious intuition ever occurs. (2) There is no religious instinct. (3) There is no adequate evidence that all individuals experience the particular longing, restlessness, or discontent that has just been mentioned. On the contrary, men can be absorbed by almost any interest, from love to business, and from research to golf. (4) No specific attitude toward the divine or the human can be attributed to all individuals. Attitudes grow; they are not given ready-made." If all this be true then religious education has the greater field. We are told that acquired traits cannot be passed on by heredity, i. e., a boy will not be a musician because his father was. Goodness is not born in one so much as made contagious in the atmosphere of home and church and society. All the more need then for the contagion of character—it is caught, not taught.

We were taught to pray in our homes. We heard the grace at the table and the long prayers at church. Later we learned what ejaculatory prayer was. If religion is the attempt to live completely, then prayer is the focusing of our desires and the expression to the Deity of those longings. The heathen use repetition as "Allah, Allah, Allah," or they pin the prayer to a prayer-wheel and pay the priest to revolve it. Even Christians attach much to a formula as putting the "Amen" invariably at the end. Dr. Abernathy was criticized, in some quarters, for omitting the formula "Through Christ

our Lord" in certain prayers made before legislators in Washington, until Secretary Hughes came forward with the very sane statement that the thing which made a prayer Christian was the spirit in which it was uttered or the quality of the thing that was requested. It has always been easier to talk to God than to be sure of what he says to us. For this reason men have attached importance to dreams, auguries or even to opening the bible at random and placing the finger upon the sacred word. God speaks to us through our sacred book, through nature, and, the mystic would say, "Directly." Most of us are more or less mystical and yet we realize the dangers of direct revelation. On the one hand we feel the danger of thinking we receive an impression which may be wrong, and on the other hand, we feel what a dull, hard world this would be if a Living God did not communicate with his living children except by letters two thousand years old. Catholics find help in the crucifix and the stations of the cross in fixing attention upon holy things. Broadly you may say that there are two kinds of prayers: (1) Interior, (2) Ritualistic. In the former you brood, meditate, long, contemplate holy things and in the latter you use fixed forms, times and methods. There are values in external forms; the quiet spot, the closed eyes, the posture of kneeling, the raised hands. Tom Brown first thought that he could say his prayers as well in bed and presently he stopped praying altogether until the brave, new boy arrived. Prayer demands the fixing of attention both upon what you desire and upon the Deity whose favor you hope for. One of the greatest values of prayer is the sense of companionship with the Deity that results. A sense of repose, victory and adjustment to the Deity comes to pass. Dr. Fosdick defines prayer as "dominant desire." What we say does not matter so much as what we desire above everything else. If we live for money—that is our prayer. It is as if we were constantly saying, "God, make me rich." Ask and ye shall receive. In a sense it is terrible—we shall get what we want! Your Master-motive is your supreme prayer. Do you live for ease, wealth, power, pleasure, reputation, service, uplift, Christ? There was a man who said: "For me to live is CHRIST, to die is gain." His prayer was that the rule of Christ might come. If it be true that we are not instinctively, incurably religious, then home, Sunday-school and church should create the atmosphere in which religion must be caught.

JOHN R. EWERS.

To Our Subscribers

Experience proves that it is highly unsatisfactory to handle two changes of address, one immediate and the other deferred, in one order. Our subscribers on vacation will therefore please take note that, in their own interest, we will await a specific order to change their Christian Century from the vacation address to the permanent address.

Two good rules to remember:

- (1) One change at a time.
- (2) Give present as well as new address.

THE CHRISTIAN CENTURY PRESS.

Contributors to this Issue

CHARLES A. ELLWOOD, professor of sociology, University of Missouri; author "Sociology and Modern Social Problems," "Reconstruction of Religion," etc.

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SHERWOOD EDDY, well-known missionary and lecturer.

*Lesson for August 27, "Nehemiah's Prayer." Scripture, Nehemiah 1:1-11.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Milk for Starving Russian Children

In anticipation of the continued suffering and under-nourishment confronting the small children of the famine-stricken areas of Russia, a "Million Cans of Milk" campaign has been inaugurated by the American Committee for Relief of Russian Children, which has recently extended its activity to the middle west and is enlisting the cooperation of the churches in its work of sending milk into Russia this summer. A letter has been addressed to ministers by Bishop Francis J. McConnell of the Methodist Episcopal Church, Dean Paul Nixon of Bowdoin College, and Rev. John Haynes Holmes of the Community church, New York City, asking that churches put this appeal in their calendars for early action. The American committee is raising funds for the feeding of children exclusively, and it asks the assistance of all men and women of humanitarian spirit in contributing for the four million children in the famine areas whatever they can in the way of condensed milk, money and personal service in connection with this campaign. The committee, of which Miss Ruth R. Pearson, 5706 Stony Island Avenue, Chicago, is the secretary for Illinois, wishes it understood that contributions solicited by Mr. J. Forrest Marston are unauthorized. They should be sent directly to the secretary, Miss Pearson.

Will H. Hayes Will Cooperate with Church Leaders

Recently the commission on the church and social service of the Federal Council of Churches has completed a very extended survey of the moving picture business. This has been the particular task of Dean Lathrop of the commission. The report came to the eyes of Mr. Will H. Hayes, supervisor of the whole industry, who finds himself very appreciative of the study that has been made of the business, and thinks that the churches ought to know more about the industry, and the industry should know more about the churches. Among other things he said: "The churches and the motion picture producers and distributors should join in constructive efforts to establish and maintain the best moral and artistic standards in the industry."

World Secretary Will Prepare for World Convention

W. G. Landis has already entered upon his duties as secretary of the World Sunday School Convention. He was formerly secretary of the Pennsylvania Sunday School association. One of his first duties will be the preparation for the next World Sunday School convention which will be held in Glasgow in 1924. The American headquarters of the organization are in New York.

Federal Council will be Represented in Russia.

The Federal Council of Churches has been raising money for Russian relief during the past year and administering

it through the American Relief Administration, known familiarly as "Hoover's organization," but henceforth there will be a representative in Russia to assist in the administration of funds, and to report back directly to the churches. Dr. John S. Zelie, pastor of First Presbyterian church, of Troy, N. Y., has been chosen for this post. He is a graduate of Williams college and Yale Divinity school. During the war he served as chaplain of the twenty-eighth division, and he has already achieved some distinction as a magazine writer. The task of the churches in Russia has not ended.

The Year Book of the Churches

The publication by the Federal Council of the Churches of Christ in America of a new volume of their year book is a welcome addition to the working equipment of almost every minister, secretary and others interested in having up-to-date information regarding the various Christian bodies. The contents include a directory of religious bodies in America, with something of their history, doctrine and polity; a directory of interchurch, national and international organizations of every sort; a directory of the various activities of the Federal Council of Churches with its affiliated, cooperative and consultative bodies; a directory of the chaplains in the army and navy, and a large body of religious statistics and information dealing with matters of numbers of communicants, and funds raised for various purposes. It also includes a statement regarding the work of home and foreign missions under the auspices of the various American denominations. According to the revised statistics of the leading Protestant groups their numbers are as follows: Methodists 7,918,557; Baptists, 7,835,250; Lutherans, 2,466,645; Presbyterians, 2,384,683; Disciples, 1,210,023; Protestant Episcopalians, 1,104,029; Congregationalists, 819,225. The book is published in two forms—in paper covers it sells for \$1.00, and in cloth for \$1.50 postpaid. It can be ordered from the office of the Federal Council of Churches, 19 S. LaSalle Street, Chicago, or from the New York or Washington offices.

Mormon Missionaries on Chicago Streets

Mormon propaganda is becoming active again in many cities of the nation and several youths are now in Chicago on a mission. As it is now generally known, every Mormon is expected some time in his life to go on a mission at his own expense. The Chicago missionaries have memorized their speeches, being too young and untrained to master ex tempore street speaking. They disseminate Mormon literature at the close of the address which they make. However no large number of converts have been made, though Mormonism has attacked Chicago many times in the past few decades.

Lutheran Worker in Germany Stricken

As soon as the world war came to an end, the Lutherans of America united to send to the war lands Dr. J. A. Morehead as their representative. Supported by liberal contributions from the homeland he has been able to relieve both churches and individuals. The problem of administration in Germany has been a very heavy one, however, and recently the minister-philanthropist was sent to Baden for a six weeks' rest. While there he received medical treatment. No particulars are given as to the nature of his ailments, but it is hoped that he may make a good recovery.

Cranmer and Not Luther in the List of the Great

In the erection of the Cathedral of St. John the Divine statutes of those who have aided human uplift most in a given century are being placed. The secular press has already noted the inclusion in the list of Lincoln and Shakespeare. This is regarded as evidence of great liberality for Lincoln was an unbaptized person who never united with any church. But the Lutheran finds in "the list of saints" a very striking omission. In the century which produced Calvin, Knox, and Luther, Cranmer is chosen for the place of honor in the cathedral. He added in the divorce of Henry VIII, and recanted six times under Bloody Mary, but finally died professing the Protestant faith. He is given credit in connection with the formulation of the articles of religion and the service book of his church.

Famous Preacher Declines Call to London Church

When Dr. Sidney M. Berry surprised the whole civilized world by declining a call to Carr's Lane church of Birmingham to succeed Dr. Jowett recently, the announcement of his decision to remain in Birmingham was received by the congregation with applause, a very unusual occurrence in a British audience. In this connection Dr. Berry said: "I have felt the greatness of the opportunity which the pulpit of Westminster offers, and I have been greatly attracted by the prospect of cooperation with Dr. Jowett for a certain number of Sundays in the year. It has, however, been brought home to me in unmistakable ways that for the present, at all events, my work lies in Birmingham. I have tried to eliminate as far as possible all personal considerations, and to seek by thought and prayer to discover the Highest's will. It has been under a sense of that guidance that I have been led to my decision."

Minister Does Automatic Writing

In Lawrence, Mass., is a Unitarian minister who does automatic writing. He has gone to spiritualistic meetings, and thinks he can reproduce the work of the mediums. However, he denies the spir-

itual hypothesis as the explanation of the phenomena. He says: "The subconscious mind is the repository for all that a person has ever seen, heard, thought or read. Spiritualism is the tapping of this subconscious mind. I know enough of the remarkable effects of accidental and unconscious exposure to refuse to be convinced by evidence so far offered. Even if human bodies should prove to possess radio-active properties, it does not necessarily involve spirits." A number of other ministers of the Unitarian faith take a more favorable view of the claim of spiritualistic mediums.

Pulpit and Pew Talk Back at Each Other

On a recent Sunday Rev. A. N. Wolf, pastor of South Broadway church of Denver, preached a sermon on "If I were a Layman." In this address he brought the shortcomings of the average churchmember to their attention. The worm will turn once in a while so an elder of the church asked for opportunity to respond and on the following Sunday he spoke on "If I Were a Minister."

Campbell Institute Holds Summer Meeting

The Campbell Institute is a fellowship of Disciples, ministers, teachers and business men. Founded twenty-five years ago by a group of young men, mostly from Yale, the organization has maintained an unbroken life ever since, holding each year a summer meeting. At present the membership is the largest of any period in its history. At the annual meeting in Chicago July 26-28 addresses were given by many leading members. Prof. Robert E. Park essayed a study in social psychology by the use of autobiography. The humor of the Greek and Roman Classics was set forth by Prof. R. C. Flickinger. Rev. Burris Jenkins set forth a biographical sketch of Alexander Proctor, the patriarch of theological liberals in this communion. Prof. M. R. Gabbert spoke on "Democracy and the Prophets." The officers of the organization during the past year were Rev. Henry Pearce Atkins, president; Dr. E. S. Ames, secretary, and Dr. W. E. Garrison, editor of The Scroll.

Lutherans in Canada Will Get Together

Encouraged by the success of Lutheran reunion in America, the several varieties of Lutherans in Canada are now talking union with a strong prospect of success. This will prevent competition between Lutheran churches in many of the local fields. Immigration has brought all the diversity to Canadian Lutheranism which is to be found in the United States. One of the very first enterprises for the united church would be the proper correlation of educational work so that the colleges would get their proper support.

Chattanooga the Scene of Active Religious Work

Some of the southern cities are very active in their religious life. The city of

Chattanooga during the past six months has had almost a continuous succession of special religious meetings. Early in the year thirty churches went together for revival services under the leadership of Rev. John Brown at an expense of \$18,000. This enterprise was immediately followed by revival services in each of the cooperating churches. After this was finished, the fundamentalists carried on a series of meetings, three sessions a day, in which they put forth their views to large audiences. The conservative note is struck in most of these churches, but they are diligent in all good works.

French Protestants Are Vigorous Group

The war has brought a fresh interest in the welfare of French Protestantism. The St. Bartholomew's massacre did not completely eliminate the Protestants from France, though there have never been so many since. There are now a million Protestants in a population of twenty-five million people. Like the American churches, these are divided into the various kinds of denominations, though it can scarcely be said that denominational feeling runs as high in France as it does in the United States. The denominations on the field include two branches of the Reformed church, Lutherans, Free Church, and Evangelical Methodists. These Protestants are organized into 776 churches, and they have 840 ordained ministers. In Alsace-Lorraine are 265 churches and 209 ministers. The Laura Spellman Rockefeller foundation has promised to contribute \$100,000 to a fund for the enlargement of the work in France, provided the French people raise \$300,000.

Another Community Church Formed in Connecticut

Usually the economic motive enters into the formation of community churches, but at Middlefield, Conn., the Methodist church and the Congregational church were each in prosperous circumstances, having received legacies and gifts that made them permanent institutions. It was the hunger for a larger fellowship in the community that led to the formation of the joint church. The Methodist district superintendent and the secretary of the Connecticut Federation of Churches aided in the selection of a minister. The separate congregations were seldom larger than fifty people, but the united congregation is over two hundred. The members contribute their benevolent funds to their own denominations.

English Clergy Organize to Fight Drink

The religious forces of England are beginning to appreciate their duty to lead the nation in a fight against the evils of alcoholism. The bishop of London, Dr. Ingram, presided over a luncheon recently in which both churchmen and free-church ministers were present. Among those participating in the discussion were Dr. Garvie, Dr. Gillie and Rev. Henry Carter, former president of the Wesleyan Methodist church. The nation is not ripe yet for a campaign for

prohibition so the present efforts of these religious leaders will be confined to four points—Sunday closing, abolition of sale to young persons, the control of clubs, and local option. The latter was discussed with considerable interest, the speakers insisting that it was by the local option road that both Canada and the United States prepared for prohibition in larger areas.

Russian Patriarch Did Not Abdicate

The contest between the bolshevist authorities and the leaders of the Russian church goes on without abatement. The bolshevists took advantage of the famine to strip the churches of their ornaments, and perhaps the churchmen showed bad strategy in not offering them freely, though many of the treasures are priceless works of art which can never be replaced. The press reported recently that twenty religious leaders were under sentence of death. As much of the Russian news needs to be censored, one must wait for further advices before this horrible story is believed. Among the other reports from Russia was one that Patriarch Tikhon had resigned. This is now denied in the most authoritative way by Metropolitan Anthony, president of the Russian holy synod outside of Russia in a cablegram to Bishop Anthony in New York. This cablegram informs the Russian bishop of the arrest of Patriarch Tikhon, and offers the additional information that during his confinement in prison one of his metropolitans represents him.

Wants to Evangelize America Through the Press

Rev. Albertus Pieters, a missionary maintained in Japan by the Reformed church, has become a convert to the use of the printed page in the extension of Christianity. He writes in the Continent in the following fashion with regard to recent experiments in that line: "When we fix our minds steadily upon the class of people who are entirely out of touch with ordinary church work, people ignorant of the gospel, hostile to it or utterly indifferent with regard to it, people for whom, so to speak, the church and the Christian gospel hardly exist, we shall clearly see that the secular press is the only agency left, whereby, in the present state of society, the three great things can be done that must be done for such people—to tell them what they do not know, to convince them of that which they do not believe, and to arouse in them a desire for what they do not possess. In our work in Japan, naturally the main attention is concentrated upon the first class named—those who do not know and must be told. Hence our articles are chiefly designed to make the simplest facts and doctrines of the Christian religion commonly known. In America the emphasis may perhaps properly rest upon the second and third items, arousing conviction and desire. And yet, this should not be too hastily taken for granted. It strikes a returned missionary very forcibly in observing American conditions that almost all

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forms of Christian work take it for granted that a knowledge of the fundamental facts and ideas of our ideals is universal in the community. Certainly there must be many individuals who have no such knowledge."

Will Try to be Good Preachers' Wives

Ministers' wives have a position that is hard to fill, as everyone knows. Some try to be parish workers without salary, while others hold themselves quite aloof from all parish activity. The wives of Lutheran student ministers at the Lutheran Theological seminary of St. Paul have recently banded together for study that they may become informed in the things which will be necessary to them in their new relations. The wives of Methodist ministers in the Rock River conference (Chicago area) are organized. Many other groups are forming, and soon we may expect a pronouncement on the question, Shall the minister's wife become Aid Society president?

Missouri State Law Hinders Disciples

The Disciples of Christ chose to locate their headquarters in St. Louis without knowing that there were grave difficulties in the way of any church corporation doing business in Missouri. In the early days some who boasted themselves to be infidels wrote into the constitution of the state paragraphs which prevent a general church organization from administering property trusts in the state. The United Christian Missionary society cannot incorporate under the laws of Missouri unless the constitution of the state is changed. Should the society incorporate under the laws of some other state, there is grave doubt whether it could have its headquarters in a Missouri city. The result is that the Disciples' organization is in the anomalous situation of carrying on a business which runs into millions each year without being an incorporated body, though many local

churches are incorporated. In consequence Disciples are much interested in pending constitutional changes in Missouri.

Yale Divinity School Remembers Its Centennial

Although Yale University was founded 222 years ago with the avowed purpose of fitting young men "for church and state," it was just a hundred years ago that the former function was separated from the other and a school was created for teaching divinity. The anniversary of the founding of this school was partially celebrated during centennial week but much of the celebration is yet to come. There are now five departments in this divinity school which fit men for five different specialized callings. These are: pastoral work; missionary work; religious education; social service, and the school of research in the philosophy of religion.

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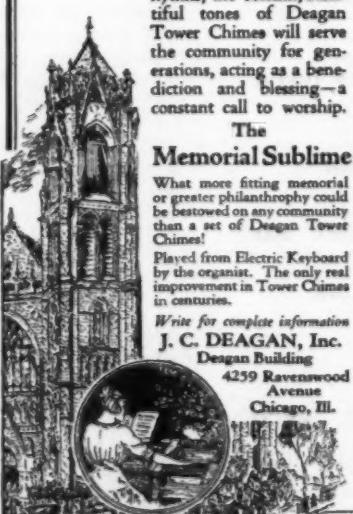
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